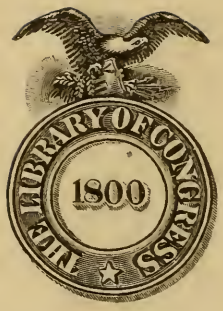
Ties That Bind

HOUTZ



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TIES THAT BIND.

PART FIRST.

TIES THAT BIND ON EARTH.

PART SECOND.

TIES THAT BIND IN HEAVEN.

BY

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READING, PA.:

I. M. BEAVER, PUBLISHER.

1908.

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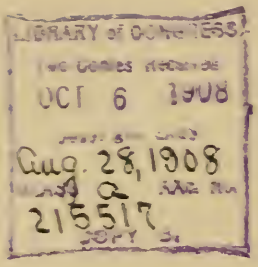

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INTRODUCTION.

In writing this little book it is proper to state that the author does not aim at competition with other similar productions, nor does he wish to discuss certain theological questions which would only lead to unpleasant and unprofitable controversy. "Convince a man against his will, and he is of the same opinion still."

He is frank to state that the subject, "TIES THAT BIND," suggested itself to his mind and seemed to be loath to depart. Like a seed, it gained permanent lodging in his mind and has spontaneously developed into the lines of thought presented in this book.

The author does not claim perfection for himself, much less for his book. He aims to be practical and hopes to touch the responsive chords of some hearts that may feel the need of such a book. He is aware that he touches many questions that are found in the realm of dispute and discussion, but he has not written for the critic, the philosopher or the theologian, but for the common people who can best appreciate that which is practical and within the range of their comprehension. The hope is entertained that the reader of this volume may be led to realize more clearly his true relation to his country, fellow-men and fellow-Christians; and that his visions of the heavenly world may be enlarged, and that he may thereby discover new avenues of enjoyment and employment in the celestial world.

It is hoped this little book to many will be both a path-breaker and a path-finder. We therefore send it forth on its mission. May a kind Providence watch over it, and, if it is worthy of a voyage, may it carry a blessing to many souls. A. H.

CONTENTS.

PART FIRST.

Ties That Bind on Earth.

		Page
Chapter	I. The Law of Natural Affinity	7
"	II. The Tie of Humanity	12
"	III. The National Tie	25
"	IV. The Social Tie	32
"	V. The Business Ties	39
"	VI. The Tie of Kinship	46
"	VII. The Domestic Tie	52
"	VIII. The Christian Tie	59

PART SECOND.

Ties That Bind in Heaven.

Chapter	IX. Our Future State	71
"	X. Heavenly Recognition	81
"	XI. Communication Between This and the Spirit World	87
"	XII. The Heavenly Ties	93
"	XIII. Christ the Great Center of Attraction	114

PART I.

TIES THAT BIND ON EARTH.

CHAPTER I.

The Law of Natural Affinity.

The natural world seems to be under a law of mysterious attraction. It matters not whether we ascend the scale of being or descend it, we see manifestations of this mysterious law. We see it in the mineral, vegetable and animal kingdoms. If we take the telescope and view the planetary system, we can see this law of attraction sustaining the heavenly bodies in their normal relations to one another. If we take the microscope and inspect the otherwise invisible objects of the material world, we will discover even there the law of attraction. Take any material object, as a stone, or iron, and what is it in its composition? It consists of material substance, or molecules held together not by cement, but by the forces of cohesion. All material bodies are

composed of minute particles held together by some mysterious bond. Suspend the law of attraction, and they would dissolve.

In every living organism, as the body of the fish, fowl, beast or man, there is a mysterious something that holds and binds its parts together. That mysterious principle in plants and animals we call life; in man we call it spirit. If this living principle departs, the organism disintegrates.

Not only is the substance that enters into an organism held together by a certain natural affinity, but individual organisms are associated and bound together by ties that often appear very mysterious. In the vegetable kingdom we see certain kinds of plants, flowers and trees grouped together; the natural explanation is that the congeniality of soil and climate is the cause of their growing together. Undoubtedly this is the correct explanation, but even these conditions are nature's ties that bind kindred plants together. Among the finny tribes we see a law of attraction. Fish of the

same species associate together. They live and travel in schools. It is a beautiful sight to see a whole school of fish pass by a point from which we may observe them. Their movements are so graceful and their companionship seems to be so congenial; they are bound together by some mysterious and powerful tie. Among the feathery tribes we see the same law of social attraction. It is a common saying that "birds of a feather flock together." So marked is this association of birds of the same species that they seem to hold meetings to discuss and decide questions of mutual interest. They certainly seem to decide upon the day of their departure to another clime and the direction of their flight; in their flight how closely together do they fly. If one is detained by the shot of the sportsman's gun, how very eager is it to catch up with its comrades. A mysterious tie binds them together. Who has not observed the wonderful affinity that exists between ants of the same family and bees of the same hive.

You may say it is a family attachment or natural instinct. It matters not what you call it, it is a mysterious tie that binds them together.

Among the animals that roam on the earth, we see the same law of attraction; we are accustomed to say: "A pack of wolves," a "drove of sheep," a "herd of cattle;" all these terms imply the same thing; a mysterious tie that binds every one to its own kind. They are gregarians. The life of every one seems to be merged into the life of the others. What a frantic effort a captive bird or sheep will make to join its fellows. Now all these specimens of attraction found in the mineral, vegetable and animal kingdoms indicate that the Divine Author of all matter and being decreed that His creatures of the same species should be intimately related to one another; and He has therefore created certain natural affinities, or in other words placed them under the law of physical and social attrac-

tion. He has provided certain natural ties to bind His creatures together.

If we find this law of attraction in the mineral, vegetable and animal kingdoms, should we not find it in the human family? As we rise in the scale of being, we observe that the attraction is greater. Should we not therefore expect to find this law of attration manifold and stronger among mankind?

It is the province of this little book to consider the ties that bind mankind together. We will begin with the lower attractions and proceed to the higher forms of attraction, and you will observe as man advances in culture, intelligence, morality and spirituality, his relation to his fellowmen develops and intensifies.

CHAPTER II.

The Tie of Humanity.

Perhaps the most comprehensive tie that binds mankind together is the tie of humanity. While this tie is not the strongest and at any time may appear even weak, yet it is the most comprehensive, as it embraces the whole race of mankind.

The tie of humanity implies a common origin of all human beings and recognizes a common parentage, and hence a universal brotherhood. The human family is divided into five distinct races, as follows: Caucasian, Mongolian, Ethiopian, American and Malay. It is believed that all these races originally proceeded from a common parentage, Adam and Eve.

Physically and mentally man is wonderfully and fearfully made, and differs radically from any other being on earth. The

diversity of complexion, features, language and mental calibre is only incidental. This was evidently brought about by a long subjection to modifying causes, as climate, environment and habits of life. Thus the torrid zone is best adapted to develop the Ethiopian race; the temperate zone, the Caucasian race; the climate of Asia, the yellow races; and the forests of America, the red men. We must bear in mind that these modifying conditions did not do their work in a short time, but it required ages.

The question of the oneness of the human family can be explained or simplified by analogy. Do we not see many changes taking place in the vegetable and in the animal kingdoms in our day? How rapidly the variety of corn, oats and wheat increases. A few years ago only a few varieties of potatoes were known; now how many, and every year introduces new varieties to us. So it is with our fruit; what a variety of apples, peaches and pears is there. By cultivation, grafting and

transplanting from one soil and climate to another, we obtain a great variety. We see the same general principles existing among the domestic fowls and animals. What a great variety of chickens, ducks, geese and turkeys there is. What a great variety of hogs, sheep, cattle and horses there is. It would be absurd to suppose that this great variety which we now see in grain, fruit, fowl and animal always existed. A careful observation of a few years teach us how these varieties are produced and that the process is still going on.

So, when we study the human family we find it is divided into five general classes; and these again into subdivisions as tribes, and these into individual families. This diversity is still going on as families intermarry, and as they change their places of residence and adopt new climes and habits in its development. The human family is like a tree. At first the tree was a single stem; as it grew it parted into general branches, and these again into smaller ones.

Thus the human family started with our first parents, Adam and Eve. They were destined to inhabit the earth and replenish it. The attempt to centralize the human family was frustrated by the confusion of tongues at Babel, and it was scattered. At the time of the flood all mankind was destroyed except Noah and his three sons and their wives. After the flood these seven persons started out to people the earth. It is supposed that Shem settled in Asia, Ham in Africa, and Japheth in Europe. From these three leading branches of the human family sprang the great variety of people that appear on the earth. By intermarriage, change of climate and different modes of life came a change in the people. As we trace the branch of the tree to the limb and the limb to the trunk and this to the root, so we may trace mankind of to-day back through the different stages of existence to the fountain head, Adam and Eve. "He hath made of one blood all nations of men for to dwell on all the face of

the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17 : 26.)

Now just in so far as this truth is recognized do men realize their relation to one another as human beings of the same origin and parentage, and are bound to one another by the tie of humanity. It is for this reason that the archæologist when he finds in a rock the foot prints of a human being, is so much affected with curious delight, and thus soliloquizes: "What is this? Foot prints of a human being! Foot prints of a descendant of Adam! Foot prints of a brother! Where did he live, what was his name and occupation? To what tribe and nation did he belong?" Oh, how interested he becomes; how very curious he is. He asks and thinks a thousand questions. Why? Because it is the foot prints of a human being. The tie of humanity asserts itself, and he feels related to that being.

Did you ever stand by the exhumed remains of some human being of a former age and unknown nation? How many curious questions flooded your mind; you became intensely interested in those relics. Why were you so interested in those lifeless remains? Ah! it is plain; you recognized a kinship, a personal relation to the unknown one. The tie of humanity binds the living of the present with the dead of the past. When you view the remains of some animal that existed in the remote past, there are no such feelings springing up in your breast. You may be curious to know what kind of animal it was and its mission, but you experience no feelings of brotherhood.

Now, this tie of humanity is a natural bond which should unite all human beings together, and should lead them to cherish a kindly feeling for one another. But how often are its claims disregarded. Nation rises up against nation upon the slightest provocation. Tribe makes war upon tribe

and one or the other is exterminated. Even in our day in the wilds of benighted countries there are savages so crude in their knowledge of their common origin and with no perceptible feeling of humanity, that they delight in one another's destruction.

Passing from the destructive wars that have characterized the history of the human race in all ages, we come to the oppression of the slavery system. What is this but the total disregard of the claims of humanity? All men are created equal before their Maker. What right has one individual or one class of men to hold in subjection and bondage another class of human beings? Where slavery exists there is generally an effort made to suppress the instincts of the brotherhood of mankind. It was no unusual thing to hear the remark that a slave had no soul. To make the accursed system of slavery compatible with human reason, the claims of a common humanity were ignored by some; but it is apparent to every intelligent mind that slavery disap-

pears as man recognizes his true relation to his fellowmen. As the true idea of God prevails, superstition and idolatry recede, and as men learn their true relation to one another, will slavery and other forms of oppression abate.

In all the struggles of the past for liberty and freedom we see an oppressed humanity trying to assert itself, and place all men on equality in their inherent rights. Just in proportion as men become conscious of their common origin in Adam and Eve, and the natural brotherhood of mankind, in that proportion will they be bound together by the tie of humanity. The human race should be regarded as one family, and God the universal Father of us all. Let the doctrine of a common humanity be taught and it will make man humane to his fellowman. If we could realize our common origin, we would feel more kindly disposed toward all mankind. Our sympathy would go out toward them. We would feel like breaking off this yoke of oppression, and

our prayers and alms would be freely offered for the elevation and Christianization of the heathen.

In the fall the sense of man's obligations to his fellowman was almost obliterated. In Cain, who slew his brother Abel, the spirit of envy was stronger than the sense of obligation to a brother. When God said to Cain: "Where is Abel, thy brother?" it was to remind him of the obligation to that brother. God held him responsible for his life; the crime he had committed was not only a violation of the moral law written on the human heart, but the wilful neglect of that care and protection which he owed his younger brother. Even the reply of Cain was an attempt to throw off that obligation. He said: "Am I my brother's keeper?" God did not say, yes, you are, but He exposed his wickedness and inhumanity by saying: "The voice of thy brother's blood crieth unto me from the ground." On the broad ground of humanity we are all under obligation to consult

the welfare of our fellowmen. We are our brother's keeper. The tie of humanity that binds us together as one human family places us under mutual obligations to one another. On this common ground of humanity, the rich should help the poor, the strong the weak, the high should condescend to the lowly, the learned to the unlearned. Solomon says: "The rich and the poor meet together; the Lord is the maker of them all." (Prov. 22 : 2.) We are ready to acknowledge that they meet together in the grave, but forget that they meet together in this common origin: "The Lord is the Maker of them all." Let us recognize our common origin and our mutual dependence upon one another.

The great labor question can best be settled on the ground of humanity. When the employer and employee recognize each other as human beings, equal before God and possessed with equal inherent rights and treat each other as such, will the diffi-

culties between Capital and Labor subside. We are beginning to see favorable indications in many respects. Where the employer takes into confidence his employee it indicates a step in the right direction. There seems to be some adaptation to man's obligations to his fellowmen in the Scriptural injunction: "Look not every man on his own things, but every man also on the things of others." (Phil. 2:4.) The old saying, "Might is right," will not stand approved before an enlightened civilization. That sentiment is now generally considered unjust and tyrannical.

There in an inclination with many in our day to take the part of the weak and oppressed. In the kind treatment which the indigent are now receiving the claims of humanity are being respected. Men are often blinded by ambition, the love of conquest, and very often by the spirit of revenge which has been fostered by imaginary wrongs. When the cloud of battle has passed by and the din of war is silent and

men become calm, they then seem to come to themselves and repent of their inhumanity to man.

Man's relation and obligation to his fellowman as such should be more prominent; it should be taught in the family, public schools, Sunday schools and from the pulpit. When men have proper conception of this grand principle there will be less disposition to quarrel, to oppress and exterminate one another. Then, too, we may look for the literal fulfillment of the prophecy: "They shall beat their swords into plough shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) All systems of caste and slavery will wane, and universal brotherhood will prevail. The Caucasian will say to the bare-footed African, "We are brethren." While some tribes and nations may have superior culture and refinement than others, yet there will be an honest recognition of the possibilities in those of

little or no culture. There will be recognition of that latent mental and moral power which may be called forth and developed. The recognition of this fact will make the cultured man feel more keenly his obligations to his unfortunate brother.

CHAPTER III.

The National Tie.

Every hive of bees constitutes a little kingdom by itself. It has its head, government and subjects. It has its own possessions and rights. No system in nature seems to be so thorough in its organization and government as that of the bees. They all seem to be bound together by a mysterious tie, and every bee acts as if it were subject to some central will-power. The life of every bee seems to be merged in the general life of the hive. A mysterious tie binds them together and all seem to be actuated by a common impulse. For the general good of the hive a bee will faithfully work; it will fight for it and die in its defense.

A nation of men, in its constitution and internal relation, is very much like a hive of

bees. Like the bees, it has its own dominion—a country which it inhabits and jealously guards and defends as its own dominion, ever expelling intruders and repelling invaders. It has its head and system of laws for self-government. It has its industries to carry forward and its resources to develop. Like a hive of bees, the nation is permeated by a common life. This natural life not only permeates the native citizen and assimilates his individual life to itself, but when foreigners immigrate to this country and in due time are naturalized by an official act, their individual life is gradually merged into the general life of the nation and is assimilated to it. As the law of cohesion holds the molecules of a substance together, so the national life unites and holds its citizens together. It binds them together in a grand national compact or society.

There are many things which contribute toward the formation and development of the national life. The occupying of one and the same country is a bond of union;

all its citizens having this as their national home, naturally feel an interest in those who are partners in that one and same country. When one thinks of the vastness of his country, of its towns and cities, mountains and valleys, hills and vales, plains, rivers and lakes; of its productive soil and great tracts of timber, its reservoirs of gas and oil, the rich deposits of coal and iron, lead, copper, silver and gold; its vast manufactories, its great systems of railroads, trolley lines, its great waterways for steamboat traffic, its telegraph and telephone lines; its public schools and its numerous literary institutions; when a citizen thinks of this national wealth of mines and minds, the vastness of his country, its wonderful resources and its free and liberal institutions, he cannot refrain from singing: "My Country, 'tis of thee, sweet land of liberty," etc. While the more devout citizen may feel that all honor and credit are due to a kind Providence, yet there will spring up in his heart a feeling of national pride and

patriotism. This feeling, which all citizens should have, is a bond of union; just as a personal interest in a railroad, mine or manufactory will hold the stockholders together, so the right of ownership in a great country will necessarily be a bond of union.

The government of the people, for the people and by the people, is a strong bond of union. In so far as the individual citizen is untrammeled by fear or favor, in the exercise of his franchise, the laws enacted are generally in harmony with the will of the people; and where good and wholesome laws are enacted, the government has a salutary effect upon them. It does not matter whether the government is monarchial, aristocratic or republican. If the laws are in harmony with the better sentiment of the people and are administered faithfully for their good, the national tie is practically as strong under one form of government as another. When the laws of the nation express the will of the people, then the heart of the individual citizen beats in sympathy

with the heart of the government. When the supreme ruler is arrogant and tyrannical, there may not be much devotion to him, but there is nevertheless a sound loyalty to the country and its people. Even when the laws are not all in harmony with the will of the people, there is nevertheless a loyalty to the nation, and for its sake the individual citizen will endure civil wrongs and grievances which he otherwise would not submit to.

The better the laws are and the more they minister to the good of the people, the more the latter are in sympathy with the government; but any law that benefits only a few, to the detriment of the many, is not likely to be just, and the masses will ever protest against it.

It is true that one form of government seems better adapted to a certain age and people than another. In primitive times, when people were destitute of educational advantages and had no experience in popular government, perhaps monarchy was

the best form of government. If a people are not self-reliant and are not capable of ruling themselves, but could unite in one ruler or king, then this would undoubtedly be the best form of government for that people and age.

With the development of man's capacity for self-government came the aristocratic form of government. In our day of popular education the tendency is toward republicanism. Where the people are intelligent and responsible, perhaps this is the most satisfactory form of government. A good government of whatever character, if suited to the needs and conditions of its people, is a strong national tie.

The education of a people in the same political sentiment, social life and religious faith tends much to strengthen this national tie. The internal business relations of a people contribute much toward the same end. Men North and South, East and West, doing business with one another, bring different sections of the country more closely to-

gether and therefore form strong business ties. Even the construction of public roads, railroads, telephone and telegraph lines, running East and West, North and South, are ties that bind different sections of a country together. All these business interests and social intercourses of a people, like the warp and woof of a fabric, enter into the formation of the national tie.

Even the geographical conditions of a country contribute much to the national tie. The great ranges of mountains and deep rivers are often physical means of uniting a people and protecting them against an invasion by a foreign foe. Even the temperperature of their climate and the products of their fertile fields contribute to the developing and unifying of the national life—the true bond of a nation.

CHAPTER IV.

The Social Tie.

Very early in life we formed the acquaintance of other children and learned to love them. We can remember far back in our childhood days those with whom we associated. Those were happy days; we dug little canals and built little railroads; together we went fishing and hunting; together we played games of ball and leap-frog; together we went berry picking and nut gathering. The girls, too, had various plays; they played keeping house, had their little tea parties and exercised motherly care over their dolls; sometimes the pussy was pressed into service and taught to act like a real little brother or sister.

When advanced in years, how often do our minds revert to the village of our boyhood days. We love to think of the streets

in which we played; the alleys and nooks where hide and seek was the chief game; the brook in which we fished and bathed.

As we take a stroll through the old grave yard and read the inscriptions of those with whom we associated in former years, what a flood of feeling comes over us. The past, as a panorama, passes before us.

In traveling, we occasionally meet a man whom we have not seen for forty or fifty years; he was once a schoolmate or playmate. How heartily do we take him by the hand, and with not a little emotion we exclaim: "How glad I am to see you!" Then we begin to ask each other such questions as these: "Do you remember the old school teacher with the cork leg and the coiled strap with which he used to chastise the bad boys and girls?" "Oh, yes, Ha! Ha! I remember how his cork leg would screech when he in a determined mood would walk across the floor to chastise an unruly boy." "Do you remember the time we went fishing and for our luncheon

fried our meat on a heated flat stone?" "Yes, indeed; what appetites we had and how good our food tasted." "Do you remember the time we rode from M— to L— in a spring wagon and made confidants of each other? You said you would be a lawyer and I said I would be a minister." To this the Judge replied: "Oh, yes! I remember the circumstance, and how truly did those youthful predictions come to pass." An elderly lady meets another and learns that they were playmates and schoolmates over two score years ago. How rapidly do they recall the many pleasant instances of their childhood days. They seem to live those early days over again. The dolls they fondled, the school they attended and the picnics, excursions and socials in which they took part were things of the past, but are now distinctly recalled, and they feel that the strong social ties of childhood days still bind them together.

Those families who moved from the same localities in the East to the far West are

usually very much attached to one another. This association of the same locality in earlier days binds them together. How often do they in their Western home think and talk of the events and scenes of their early days in the East. Not a hill, mountain or valley of their native locality is overlooked or forgotten. They love to talk of the brook, bridge, school house and church of their early days and seem to live them over again.

What strong ties are formed in our common schools and colleges, where students meet each other on the campus, in the gymnasium, in the recitation room and lecture hall. They study the same text books and recite to the same teachers. They become acquainted with each other. Their social life is one; their intellectual training is the same and they appear to be cast in the same mould. Indeed so true is this that the alma mater may be known by the general deportment and the intellectual trend of a student. Thus by certain characteristics a student

may be known to be a son of Yale, Cornell, Lafayette or Franklin & Marshall. Like the chameleon, they partake of the intellectual colors of their respective institutions.

What strong ties are formed in the army and navy. During the time of war men are called out from different localities to join the army and navy in defense of their country, or to maintain their national rights. Most of these men are perfect strangers when they meet as raw recruits. They are drilled together, tent together, gather around the same camp fire; they march together and suffer together. They fight under the same banner and for the same cause. They have fellowship with one another in the common dangers, hardships and sufferings.

It is these associations of the soldiers that bind them together. They love to meet in their posts and talk over the days and dangers of the past. With what keenness do they remind one another of certain incidents that occurred in the war. At the reunion of a company or regiment, how

hearty is the shaking of hands by the comrades and how vehement is the outburst of joy at meeting an old comrade long after the war. The ties that bind the old soldiers are strong; these ties were sanctified by mutual hardship and suffering; they were baptized in blood and will be perpetuated to the end of their lives. Who has not observed the solemn and quiet manner of the veterans as they approach the grave of a comrade to decorate it; what memories crowd their minds; what emotions fill their souls. With tender and sacred feelings they strew the flowers upon the grave; and as they slowly and regretfully turn from that grave, we can almost hear them say: "Farewell, comrade, may thy ashes rest in peace; and, after the trials, sufferings and turmoils of earth are over, may the Great Father sound the bugle note that will call us to join the great army above." Then, brushing away the tears that linger in their eyes, they reverently and peace-

fully retire to their respective homes, feeling that they had communed with their departed comrade.

CHAPTER V.

Business Ties.

This is a busy world. There are many departments of human activity. Labor is classified, as the carpenter, mason, blacksmith and miller. The professions are also classified, as the teacher, physician, lawyer and minister. Men of the same occupation feel that they have a common interest in one another, and are under obligations to one another. The different crafts are organized into unions, and the different professions into associations. A union or association is usually a strong compact; its members stand by it and by one another.

By their literature and public addresses a strong sentiment is fostered and developed. This sentiment becomes a strong bond between them. A law that is not sustained by a strong public sentiment becomes

weak and often dies; but the law that is well sustained by public sentiment is sure to be executed. So the laws of the labor union and of the association of professional men would be weak if they were not sustained by a healthy sentiment fostered by their literature and public speakers.

Men of the same craft or profession constitute a brotherhood; they are in sympathy with one another; if one suffers, the others suffer with him; if one has occasion to rejoice, the others rejoice with him. When one is afflicted, the others render him assistance and give him the needed attention; if he dies, they attend his funeral and in a becoming way express their sympathy for the bereaved family. The very badge which they wear is the symbol of their organization and the principle which it represents.

The toils, hardships and dangers which attend men of any craft strengthen their relation to one another, and welds the tie that binds them together. Like elements in the material world, which gravitate to

one another and crystallize, so men of the same craft and profession are drawn together by a common interest and mutual sympathy.

Craftsmen and professional men being united in unions and associations are a power in the business world. Their movements for improved conditions are like that of a phalanx. When it is evident that their demands are just, they are likely to succeed. A single workman could do little to protect himself against wrongs that a corporation may inflict, but when many workmen are bound together in a union or association they can make themselves felt; they can then cope with a powerful adversary. In union there is strength. While wrongs have been committed by unions and associations, in the meantime much good has proceeded from them. They have checked encroachments on their rights, and have secured better conditions; hence this power is not to be ignored, neither abused or misused.

It is true there is some prejudice manifested against such unions and associations. The cry has been made that they are socialists and anarchists; that they instigate strikes, stagnate business and bring hardships upon their families and much suffering to the community at large. There may be some truth in these disparaging declarations; the fault, however, is not so much in the fact that men are organized into unions and associations, but that evils did exist in many cases and some drastic measures seemed to be necessary to rectify them.

It is quite probable that, in some cases at least, the wisest course has not been pursued in trying to adjust these difficulties between the employer and the employee. Not only is intelligence necessary to adjust difficulties of this kind, but also a large degree of Christian forbearance. When both the employer and the employee are reasonable and charitable, it seems these difficulties could be easily adjusted. If both would have the spirit of the Master, and

practice the Golden Rule, "Thou shalt love thy neighbor as thyself," there would be peace and harmony in the business world.

Are not Capital and Labor twin brothers? Are not the coal operator and the miner engaged in the same business? Should they not be one in brotherhood, instead of two contending and opposing factions? Should not the tie that binds the miners together also encircle the operators? Are not their interests substantially the same? If one suffers, will not the other? If one prospers, should not the other? Should they not cherish mutual confidence in each other? If the operator and miner are Christians at heart, will they not respect each other's rights, consult each other's interests and cultivate each other's good will?

The Apostle says, "Bear ye one another's burdens and so fulfill the law of Christ." (Gal. 6 : 2.) The operator has his burdens to bear, as well as the miner. He has his great responsibilities, his great expenses and losses; so the miner has his responsibili-

ties to his family, his wearisome toil and his great risks. Should not a loving consideration for each other's welfare be practiced?

Where the employer and employee worship the same God and pray for each other, there is less strife and contention. If all would cultivate the disposition to do right, we would have joy and peace where we sometimes have bickering, bad feeling, unkind words and cruel blows.

Too often the employer and employee assume a hostile attitude toward each other. The one suspects evil of the other. Instead of greeting each other with a smile, they meet each other with a frown. They treat each other as an enemy and often threaten each other. They thus too often regard each other as an antagonist; like the pugilists, they play the game of beating each other. This certainly is a very unpleasant spirit to cherish. It is neither pleasing to God nor profitable to man.

Only in so far as the principle of Christianity is cultivated and practiced, can we

hope for better things. When Capital and Labor shake hands in friendship and say, "We will run our business on strictly Christian principles, we will love each other and confide in each other, we will exercise charity for each other's faults and weaknesses, and consult each other's good," then will Capital and Labor unite their voices in singing the doxology: "Praise God from whom all blessings flow."

CHAPTER VI.

Tie of Kinship.

Kinship usually embraces a large circle of friends. Many threads are interwoven into its fabric. Its ramifications may be expressed by such terms as these: Parents, grandparents and great-grandparents; father, father-in-law and step-father; mother, mother-in-law and step-mother; brother, half-brother and brother-in-law; sister, half-sister and sister-in-law; uncle and great uncle; aunt and great aunt; niece and great niece; nephew and great nephew; first cousin, second cousin and third cousin. The more we contemplate the various forms of relationship, the larger the circle becomes. In so far as we know that certain persons are related to us, do we realize the extent of our relationship. That we may have definite knowledge of this subject, it is

necessary that family records be kept and consulted. Family reunions should occasionally be held and a competent person appointed historian, who will work up the family history and put the acquired data on record. At the family reunions friends are brought together; in the social intercourse there, they see one another, talk to one another and feast together. They learn to know and love one another as relatives.

In so far as we become conscious of our relationship do we feel its influences and our attachment to one another. When one dies, the sympathy of relatives is awakened and as many as possible attend the funeral. There is a general desire to see the visage of that friend once more, to mingle our tears and sympathies with the other friends, to learn all we can about his death, to hear what the pastor will say at the funeral, and to learn what disposition was made of his temporal effects. The death of an aunt, uncle or cousin appeals strongly to our

sympathy, and the power of kinship forcibly asserts itself.

With pride we think of our relatives who do well. We love to think about the grandfather who was in the Revolutionary War, and the uncle who was in the Civil War. Should any of our relatives be elected to some high office, or called to fill some prominent position, we feel very much elated that we are related to that fortunate man. Then, too, if a relative drifts into the opposite direction, we feel not a little ashamed and mortified. If one of our relatives defrauds his fellowmen or commits a great crime, we would be glad to discard him, but we cannot shake him off; he is bound to us by the strong tie of kinship, and we must suffer on account of his wrong-doing.

As relatives, we feel under obligations to visit one another, to patronize one another in business, and recognize the honor that centres in the family name. The relation that we sustain to one another binds us together. We cannot tear ourselves from

one another, nor break this tie. This relation is no mere social compact; we are bound together by the strong ties of kinship.

We should all recognize the claims of this relationship, "We should rejoice with them that do rejoice, and weep with them that weep." As relatives, we should be jealous of our name and fame; every individual should be careful that he does nothing that will reflect unfavorably on the good name of his kinship. Every one should feel that the reputation of his relatives is at stake in his personal conduct, and he should do all that he can to advance the standing of his kinship.

Were it not for this tie of kinship, individuals and families would become secluded. There would be little visiting and less sociability. Personal acquaintances would become very limited and society would be confined to a small circle. As our acquaintances with relatives expand, our hearts will expand, and we will be more sociable.

Parents with only one child are inclined to be narrow in their parental affections, but parents with a dozen or more children will have an expanded parental affection. So it is in our affections for our relatives. He who recognizes only a few relatives will have a limited affection, but he who recognizes many as relatives will have a big heart; he will become big-hearted, whole-hearted.

It is interesting to observe the tendencies of different localities in the expansion of kinship. In the United States we have had an influx of people from various countries. Here the people of different national descent often intermarry; thus many people of English, French, German and Irish stock are related to one another by the tie of kinship. This marriage amalgamation usually produces a hardy people. It matters not of what nationality they are, the tie of relationship binds them firmly together.

In some countries a class system of marriage prevails; thus the royal families in-

termarry; in like manner do the wealthy families and the literary families. In some localities we have known some families to marry principally within the circle of their own kinship, but it is generally considered best not to marry very near akin.

It matters not how near or distant a person may be related to you, you feel that a mysterious tie binds you together; that you have a personal interest in him, and he a personal interest in you. You cannot divest him of his claims on you, nor can he ignore the justice of your claims on him.

How pure and disinterested was the love of David and his brother-in-law Jonathan. How devoted was Ruth to her mother-in-law when she said: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." (Ruth 1:16.)

CHAPTER VII.

The Domestic Tie.

The associations of a home are near and dear. The ties formed there are strong and lasting. If there is such a thing as organic relationship on earth, it is found in the family.

The representation of a family under the symbol of a tree is no misnomer. The tree has its beginning, its gradual development, and its stage of maturity; when it reaches out its branches, spreads its foliage to the rays of the sun and brings forth fruit in season. Such, too, has been the origin, growth and development of the human family.

Adam, as an individual, was incomplete. He needed a companion. God said: "It is not good that the man should be alone; I will make him a helpmeet for him."

From the side of Adam God took a rib, and out of this made Eve, his companion and wife. The two were made one in flesh, heart and mind. As two hemispheres are necessary to make a complete globe, as the positive and the negative polarities are necessary to complement each other, so neither would be complete without the other. That man and woman should enter the marriage relation is not only lawful, but it is necessary to perpetuate the human race.

During the period of courtship they are naturally drawn toward each other and learn to know and love each other. A ring becomes the sign and seal of their engagement. Preparations are made for the marriage, and that happy event in due time is consummated. They are made one, not only by the marriage ceremony and by the civil law which authorizes and sanctions such marriage, but they are united in holy wedlock by the authority of God. The officiating minister in the conclusion of the

ceremony says: "Whom God hath joined together, let not man put asunder." The union of husband and wife is divine, nor should it be severed except on Scriptural grounds.

Generally, all through married life a mutual attachment for each other is felt. It continually asserts itself unconsciously, each betrays his or her attachment for the other. Together they visit their friends. Side by side they walk to the house of God and occupy the same pew. When the duties of the day are over, they are usually found together at home. When the husband returns home from the farm, workshop, store or office, and his wife is not there, the first inquiry is, "Where is mother?" When the husband must be absent from home, the mind of his bosom friend wanders after him.

Together, in the providence of God, they bring human beings into the world; together they toil in the sweat of their faces to support their children; together they

have tenderly watched over them, and for them they have prayed. They mutually delight in their children when they are good, and with mutual sorrow are affected when they are bad.

Children have always been regarded as the strongest tie that binds parents together. Their children are of their own blood, flesh and bone. Here their own lives blend in that of others. Who does not see the visage of the father and mother in the child? Who does not notice the temperament of the parents in their offspring?

This is a common saying: "Tell me with whom you associate, and I will tell you who you are." So, tell me who your parents are, and I will tell you what you are in disposition and character? Parents infuse their own life and spirit into their children. The natural qualities and characteristics of the parents are, at least in part, bequeathed to their children.

If husband and wife had plighted their mutual love to each other before marriage;

if in the presence of friends they took the solemn marriage vow, never to forsake each other so long as both live; if God has blessed them with dear children, who reflect their images and bear their temperaments, and with innocent and loving eyes look up to them and say, "Father, Mother," and then, with the impulse of the purest love, throw their arms around their necks and impress upon their cheeks a kiss; then why, oh, why should the ruthless hand of divorce separate them as parents, and their children from them? Should not parental love and the affections of their children bind them all together as one family?

What is more beautiful than to see a husband and wife live together in love and peace, and rear children who shall go out from the paternal home and form families of their own? They thus fulfill their mission as husband and wife. How often do we see husband and wife growing old together, and seem to look alike through long companionship; such must be happy in

their declining years, and when the earthly parting does come, how strong and tender is the mutual love that binds them together. A story is told of a Southern slave, which beautifully illustrates the deep love of those associated in the mission of a wedded life. A slave-holder committed the care of one of his teams to a faithful slave for some years. At last one of the horses sickened and died. While the slave was burying the faithful animal, the other horse came across the field and stood by, watching the operation as a silent mourner. The master said to the slave: "I believe Dick loved Billy." Instantly the slave replied: "'Course he did, massa; why, they pulled together for twenty years." So, if husband and wife pull together as they should during their married life, they will not only love each other, but most sincerely mourn one for the other when the parting time comes, and can hope to meet each other in the better land. Of them, too, the same may be said as it is written concerning Saul and Jonathan:

"They were lovely and pleasant in their lives, and in their death they were not divided." (2 Sam. 1 : 23.)

CHAPTER VIII.

The Christian Tie.

It is true there are many sects and denominations, creeds and church customs, which seem to divide Christians into factions and parties. This is on the surface and is seen, but there is an undercurrent of Christian sympathy and love which is not seen, but felt.

All true Christians, of whatever sect, denomination or creed, have the spirit of the Master; it is that spirit that binds them into one Christian community. Paul says: "Now if any man hath not the spirit of Christ, he is none of His." It is, therefore, assumed that all true Christians have the spirit of the Master.

If Christ could say that He and the Father were one by virtue of their divine nature, then certainly must all Christians be

one in Christ. This divine spirit unites us to one another and to Christ, our living Head.

As the human body in its organism is held together by the natural spirit of man, so Christ's spiritual Temple, which is made up of the redeemed, are bound together by His Spirit. "In whom ye also are builded together for an habitation of God through the spirit." (Eph. 2 : 22.)

As the true Church of Christ on earth is thus pervaded by one and the same spirit, so is the individual Christian; this spirit will often assert itself in him. Wherever he comes in contact with God's children he feels that he is among brethren and sisters in Christ. It matters not in what Church he enters, he experiences a feeling of spiritual kinship. The fact that they worship the same God, believe in the same Christ and are influenced by the same Holy Spirit, is a bond of union and communion.

While the spirit of unity may not in all localities be as pronounced, yet it does exist

in a measure, and brethren of different Christian denominations are ready and free to acknowledge it. Hence, a true Christian will recognize a brother in Christ, though he be an African or Chinaman.

Underlying all true Christian union is the spirit of the Master; not only is Christ in us the hope of glory, but it is Christ in us that is the true bond of fellowship and Christian union. He is the vine and we are the branches. The Christian abides in Christ by faith, and Christ abides in us by His spirit. Adam the first is in us by generation, and Christ, the second Adam, is in us by regeneration.

It is this indwelling spirit of Christ that holds the Church together. Like a flock of sheep that has been scattered will unite again, so the Church scattered by persecution ever reunites by its indwelling spirit.

When large gatherings of Christians meet in a convention, all denominational distinctions and doctrinal differences seem to disappear. All feel the presence of God's

spirit and their oneness in Christ, and all heartily join in singing that inspiring hymn, "All Hail the Power of Jesus' Name."

This feeling of unity is very much intensified by our religious associations. When brethren and sisters worship together in the same Church, join in singing the same hymns of praise and kneel at the throne of grace in prayer; when they hear the same preaching of the Gospel, partake together of the Holy Communion and participate in the benevolent work of the Church, they form ties that bind their hearts together in Christian sympathy, love and devotion.

It is in these earthly sanctuaries where we have worshipped together, prayed for each other and confessed our sins together, that we catch the inspiration to sing the hymn,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

It is a nice thing to feel that the spiritual kinship is so strong that we can, with consistency and from the impulse of our renewed hearts, address one another as brother or sister. Like birds of a feather, kindred spirits are naturally drawn toward each other.

The tie is a tender one. Fellow Christians may differ in circumstances, in culture and in the blood that courses through their veins, but in this they do agree: That they were sinners by nature and in a lost and ruined condition; that Christ made an atonement for them in His death; that by repentance and faith they are saved by Him. They come to the same mercy seat; their penitential tears have flowed together; together they communed at the Lord's Supper, and by faith they have partaken of Christ and all His benefits.

As Christians, "We rejoice with them that do rejoice, and weep with them that weep." The Great Master teaches us to love one another. Observing the great at-

tachment which Christians have for one another, the Pagans were accustomed to say: "See how these Christians love one another." You are not keeping Christ's company unless other's can see the result of your companionship with Him in your face and life.

The highest form of fraternity is found among Christians. Various human societies are held together by external forms and certain principles which they represent. But Christians are held together, not so much by external rights and ceremonies, or certain moral principles, but by the spirit of Christ which pervades them and draws and holds them together.

It is true there are many things with which we are associated in our Church life that serve as bonds that bind us together. The Church hymnal, whose inspiring hymns have lifted our hearts heavenward; the Bible, that we read and find is a sure guide to our feet; the good pastor, who proclaims the Gospel and breaks unto us the

bread of life; the organ, that pours forth its sweet strains of music on our souls; the old church bell, that rings out the call to come and worship God, and the church edifice, whose courts our feet have often trod. Even the cemetery, God's acre, hard by the church, is a sacred place to our souls. With silence we pace its aisles and in spirit commune with the departed whose earthly remains slumber there. All these things strengthen our love and faith in the communion with saints.

This Christian tie manifests itself under various circumstances. You may meet a perfect stranger, and a very little thing in his conduct may attract your attention. It may be the reading of the Bible, or some religious book or periodical; you may hear him hum some sweet religious melody; he may drop in your hearing a few religious remarks; you may see him in the attitude of silent prayer, or perhaps you may notice something in his conduct or intercourse with his fellowmen that indicates that he is a

follower of the Lord Jesus Christ. You are drawn to him at once, and your heart exclaims: "He is a brother in Christ." He appears no longer a stranger to you; how free you are to speak to him and how pleasant is your acquaintance with him.

Once I was waiting at a country railroad station for the train, when presently a colored man came in and sat a short distance from me. He also intended to take the same train. Occasionally I stole a glance at him. I thought he was the most homely colored man I ever saw; he was black as coal and had seedy warts on his face. I began thus to think: Why did God make that man so ugly? I felt that his very ugliness was a mark of divine judgment, and would bar him from the society of his own race. In a short time I began to engage in conversation with him, and, to my perfect surprise and amazement, I discovered that he was an educated Christian gentleman. I never heard a better conversationalist, nor one who expressed a higher Christian senti-

ment; I was drawn toward him at once; I felt in my heart that I loved him. Forgetting his color and ugliness, I felt that he was my brother in Christ. The spirit of adoption asserted itself, and I felt that a mysterious tie bound our hearts together. With such an one I could associate, because I found in him the true spirit of brotherhood. Thus, we are all by nature and in our constitution physically, socially, intellectually and morally united, related and dependent upon one another.

PART II.

TIES THAT BIND IN HEAVEN.

CHAPTER IX.

Our Future State.

There is no subject upon which the mind ought to dwell more frequently, more joyfully and more deeply than that state of existence which is beyond the grave.

The belief in a future state is universal. This belief is cherished not only by the Christian, but by the Pagan. Where is there a universal idea that is not true? Where are there universal hopes and fears that are groundless? Where is there an idea that is common to heathen, Mohammedan, Jew and Christian—common to all lands and ages—that is not founded on truth? Humanity is not false to itself. Any want that is universally experienced by her is a true want, and any hope she universally cherishes may be realized. The ear without sound, and the eye without

vision, would be meaningless. Man has desires which this world can never satisfy; hence the belief, hope and desire of a future state is universal.

How often do we say: "If we do not meet again on earth, we hope to meet in heaven." Our pious care and affection for the dead implies a belief in the perpetual love and final reunion with them in heaven. Even the tender care we take of their graves is an indication that death does not break the tie that binds us to them. The desire to be buried together is very significant. We live together in life; we wish to be together in death, to rise together in the resurrection, and dwell together in the eternal habitation.

The doctrine of a future state is assumed as a fact in the Scriptures, especially in the New Testament. There is apparently no effort made by the inspired writers to prove that the doctrine is true, as it is taken as a matter of fact. There is no effort made in Scripture to prove the existence of God, as

this is a self-evident fact. So the sacred writers refer to the future state as an assured fact.

Our Savior, after His resurrection, ascended into heaven with His body. He took with Him a visible, tangible and glorified body. We are told that He shall come again in like manner as He was seen going up. Where Christ's body is there must be a material local heaven. The bodies of Enoch and Elijah are in heaven. Enoch was translated that he should not see death, and Elijah was caught up into a chariot.

There are many passages of Scripture, in both the Old and New Testaments, that imply a future state: "I shall be satisfied when I awake with thy likeness." (Ps. 17 : 15.) "Thy dead men shall live, together with my dead body shall they arise." (Isa. 26 : 19.) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12 : 2.) "And it came to pass, that the beggar died,

and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment." (Luke 16 : 22–23.) "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5 : 1.) "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4 : 14.) The resurrection in the valley of dry bones, recorded in Ezekiel 37 : 1–10, was typical of a future state.

There are different views as to the time when the soul enters its future state. One view is that the soul remains in a dormant state in the grave with the body until the resurrection. This view implies that the souls of all who died in the past are still in an unconscious, dormant state, and will remain so to the end of this world. This view is neither pleasant or gratifying to our

hearts, and is contrary to the teaching of God's Word.

The second theory is, that while the body rests in the grave the soul preserves its identity and enters into an intermediate state and there remains until the resurrection. We must remember that the soul is a separate and distinct entity, and can exist independent of the body. "God formed the spirit of man within him." (Zech. 12 : 1.) The Savior said : "Fear not them which kill the body, but are not able to kill the soul." (Matt. 10 : 28.) Hence the soul is conscious when separated from the body.

Perhaps the first feeling we will experience after death will be that of self-consciousness. We will feel and be conscious that we are ourselves and not another. We have a good illustration of this in a dream. At such a time the body is dormant ; the five senses are apparently inactive, and yet the mind, or spirit, is active. In its reveries it seems to wander out

of the body to different localities, and even back into the past. In this state it can experience great joy or sorrow. In like manner the soul can wander into the intermediate state and experience great joy or sorrow, pleasure or suffering. There are not a few adherents to this theory in some form.

The third theory, which we think is the correct one, is that the souls of the redeemed at death pass immediately to heaven, where the body of Christ is, and where divine manifestations are most clearly made; where angels have their home and all the heirs of God are assembled.

Paul says: "We are willing rather to be absent from the body and to be present with the Lord." (2 Cor. 5 : 8.) To the thief on the cross Jesus said: "To-day shalt thou be with me in paradise." (Luke 23 : 43.)

In like manner, we believe the souls of the lost pass immediately at death into hell. In the parable of Lazarus and the rich man, the one at death was carried by angels into Abraham's bosom, and the other in hell

lifted up his eyes, being in torment. (Luke 16 : 23.)

After Jesus had finished His work on earth, He said: "I ascend unto my Father and your Father, and to my God and your God." (John 20 : 17.) Is it not plausible that God's adopted children after death shall be where He is? Did not Christ say, "That where I am, there ye may be also?" Paul said: "I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better." (Phil. 1 : 23.) Dying, Stephen exclaimed: "Lord Jesus, receive my spirit." (Acts 7 : 59.) Concerning the dead, Solomon says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Eccl. 12 : 7.)

Although the soul at death is separated from the body, it still remains an entity. It has individuality and personality. As an intelligent personal spirit, it will bear traces by which it will be known and distinguished from other kindred spirits.

Does not the principle of life within give shape to the plant, tree and animal? So the spirit within gives shape to the physical man; the spirit within is the counterpart of the body. Is not the spirit its pattern? If a man loses a limb, does he not at times seem to have sensation in the spiritual member which takes the place of the amputated arm?

If the soul is anything, it is something; and if it is something, it has form; it has a spiritual body. Spirit is very refined substance which is not tangible to our natural senses. Is not the air we breathe substance, although we cannot see it? The most powerful gases are substances which we cannot see; so the soul has a spiritual body as real as the physical material body.

If our material bodies have marks of identification, will not our spiritual bodies also have corresponding marks of identification? Although the body remains in the grave, the soul will be clothed with a spiritual body which will be readily discerned

by kindred spirits. The seed that perishes gets its own body again, so the body that shall be, will in many respects be like the body that now is. At the transfiguration of Christ there appeared also Moses and Elias talking with him. They had spiritual bodies, which were revealed to the disciples. (Matt. 17 : 1–5.)

As we come into the world with a material body, which was subsequently clothed with garments, so the soul at death comes into the realm of eternity with a spiritual body, and subsequently on the morn of the resurrection is clothed by the risen and glorified body. Paul, speaking of the general resurrection, says: "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality." (1 Cor. 15 : 52–54.) "There are celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." (1 Cor. 15 : 40.)

If the earthly bodies are changed and glorified so as to be reoccupied by the returning spirits, then they will evidently retain marks of identification. The Day of Judgment will be only a public and final declaration of man's destiny.

CHAPTER X.

Heavenly Recognition.

Not only do we believe in a future state, but we believe also in heavenly recognition; this is a cherished belief that lays very near our hearts. There are many tender expressions found in God's Word that imply this. David said: "But now he is dead, wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. 12 : 23.) David loved his child most tenderly; he longed to be with him, to see and converse with him. This longing and aspiration of his paternal heart he felt God would not disappoint.

We read of the good people of the Old Testament times who died and were gathered to their people; thus "Abraham was gathered to his people." (Gen. 25 : 8.)

"Isaac was gathered unto his people." (Gen. 35 : 29.) "Jacob was gathered unto his people." (Gen. 49 : 33.) "Moses was gathered unto his people." (Deut. 32 : 50.) And the promise was made unto Joseph, "I will gather thee unto thy fathers."

These passages have no special reference to the grave, for they were buried in different localities and in different times, but they have reference to the spiritual world. But why gather his people together in the spiritual world? Because there are ties that bind them together in the next world.

In Rev. 7 : 14 we read of certain ones who came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Why are they together? When on earth they were the children of affliction and persecution and are now glorified together.

How tenderly does the Savior speak to the troubled disciples: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare

a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." One of the saddest sights is the coming of an emigrant to this strange country with no one to welcome him. It is not so with us in going to our heavenly home. A house is the gathering place of the family, where they know one another and enjoy the presence of one another. A prepared heavenly home awaits all the redeemed children of God; "That where I am, ye may be also." We all know where Christ is; from Mount Olivet He ascended into heaven. It is to this place that He will bring His children. "In my Father's house are many mansions." As a house has different rooms or apartments, so heaven may have apartments suited to the different degrees and stages of God's people. Many mansions—the idea is that of a heavenly family, the members of which have all returned from a strange land and now live together. Whatever

different views there may be entertained about these many mansions, we can rest assured that they will be right in their construction and occupancy. Concerning that better land the poet has well said:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I also am known." (1 Cor. 13 : 12.) David says, "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." (Ps. 17 : 15.) "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16 : 11.)

We believe that we shall meet our loved ones in the next world, because it is a natural and deeply seated desire of the human heart. Is not our longing to meet those dear ones who have preceded us to the spirit world intense? Oh, how the hus-

band longs to meet his departed wife, and the wife her departed husband. How the parents long to meet their darling child that is in heaven, and children their sainted parents. Brothers long to meet their departed sister, and sisters their departed brother, and friends long to meet their departed friends.

This deep seated desire, which is so universal, must be grounded in a strong hope and assurance. God would not create such a deep seated desire in the human heart without making the necessary provision for its fulfillment. God made the ear for sound, the eye for light; the one is the complement of the other. As the universal belief in the immortality of the soul is a proof of its immortality, so, too, the deep and tender desire to meet our loved ones in the other world is a proof that this is possible, yea, very probable. God would not have planted this great desire in the heart

of man if He had not made it possible to realize.

In contemplation of what is in store for God's people, my soul longs to leave this tenement of clay for the heavenly realities. Truly, "I shall be satisfied when I awake with thy likeness." (Ps. 17 : 15.)

Dr. Nevin said: "It is true, death separates us; it takes us from many we love, but it takes us to as many as we love. More than half of some families have already gone to heaven. Why should we be more desirous to continue with that part on earth? Thus, our relation to the spirit world is most intimate and endearing.

CHAPTER XI.

Communication Between This and the Spirit World.

It is true that David said concerning his dead son, "I shall go to him, but he shall not return to me." (2 Sam. 12 : 23.) There is nevertheless a communication between the two worlds. Those in heaven feel an interest in those on earth; we have lost them for a time, but they have not lost us.

The Old Testament saints are represented as a cloud of witnesses looking down upon us. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12 : 1.) That we are at times unconscious of their presence does not prove its impossibility. If the

rich man in hell was interested in his five brothers, why may not our sainted ancestors be interested in us?

We are told that "Angels are sent forth to minister for them who shall be heirs of salvation." (Heb. 1 : 14.) On earth they camp around our dwellings, and are sent to keep us in all our ways.

In Jacob's ladder angels are represented as continually descending from heaven to earth, and ascending from earth to heaven. "And behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." (Gen. 28 : 12.) Do not our friends in heaven inquire of returning angels concerning us?

Our relation to the spirit world is most intimate and endearing. The very reverence which we feel toward the unseen spirits of the dead proclaims the power of their influence over us; though this feeling is dark and unintelligent to us, it is not so to them. The ties that bound us to our sainted friends

are not broken by death; while we are loving them, they are loving us too.

Many of the patriarchs of the Old Testament desired to be buried with their ancestors. Why this desire to be buried with parents and grandparents? It indicates a belief that there is a fellowship among the dead. We believe that departed saints are in one another's presence above.

The desire to be buried by the side of those we love is both natural and religious. The family burial ground has associations which make the idea of death less dreary. The ancient Hebrews regarded life as a journey. When at death they arrived at the end of this journey, they were received into the company of their ancestors who had gone before; this belief gave rise to the expression, "To be gathered to one's people; to go to one's fathers."

This affection for kinship in life and death is not instinctive, but religious. The Jewish religion was a family religion. The Christian religion is the same. It places

our kinship nearest to us. As friends on earth let us long to have our broken ties mended, that they may last forever.

The Church is not two families, the one on earth and the other in heaven; but it is the whole family on earth and heaven "of whom the whole family in heaven and earth is named." (Eph. 3 : 15.)

"Let saints below in concert sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven are one.

"One family—we dwell in Him,—
One Church above, beneath,
Though now divided by the stream,
The narrow stream is death.

"E'en now, by faith, we join our hands,
With those that went before,
And greet the ransomed, blessed bands,
Upon the eternal shore."

As soon as one enters the fellowship of the saints in the Church on earth, he is then in present and eternal fellowship and sympathy with the saints in heaven. No one who does his duty in this world needs fear a call to the next. When Jonathan

Edwards died, after bidding his relatives good-bye, he said: "Now where is Jesus of Nazareth, my true and never-failing friend?" He had learned to trust that Savior who said: "Lo, I am with you alway, even unto the end of the world." (Matt. 28: 20.) He could say with David, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23: 4.)

We are now known to our sainted ancestors in heaven; but when we enter that state, then shall we know them as they now know us. "Now I know in part; but then shall I know even as also I am known." (1 Cor. 13: 12.) Heaven is not to be a strange place, peopled with strange people, but it will be a home to us. We feel that that form must meet us again which met us before.

Will it not be a delightful part of our celestial life to review old associations hallowed by earthly love; to recount mutual

trials and triumphs, and to express gratitude for favors?

Sometimes we recognize an old friend immediately, and sometimes slowly. How slow were the brothers of Joseph to recognize him in Egypt. He had to reveal himself to them. He said: "I am Joseph your brother." (Gen. 45: 4.) The warmth of kindred love was latent in their hearts and needed only to be brought nearer to one another to feel its power. How slow were the two disciples to recognize Jesus on their way to Emmaus. There will be many such experiences in heaven. In the heavenly world there will be a great variety of ways in which old associates and acquaintances will be revealed—some suddenly, some by degrees, and others through the ministration of angels.

CHAPTER XII.

Heavenly Ties.

In the preceding chapters we have considered some of the ties that bind mankind together on earth. If such close attachments are formed in this sinful world, what must be the attachments of heaven, where all is holy and perfect? The ties there may be no less in number and infinitely stronger.

There we will be drawn together in the mutual contemplation of the New Jerusalem. As people in this world are drawn together by being associated in their contemplation of any place of attraction and beauty, so it will be in heaven. Together we shall walk the golden streets and enter the pearly gates. Together we shall approach the great White Throne and behold Him that sittest thereon.

As men are bound together by the spirit of patriotism, as the Romans by their devotion to Rome, and the Jews by their love for Jerusalem, so our common interests in the New Jerusalem, and our admiration and love for it, will bind our hearts together; then we will sing with new inspiration, "Jerusalem, Jerusalem."

As we wander through the grounds of a county or state fair we see various groups of people gathered around certain places of attraction, so it will be in heaven; there will be many centres of attraction which will serve as bonds of reunion. Let us notice a few of them:

Near the source of the River of Life will be seated in their heavenly attire Adam and Eve. Their proximity to the source of this river indicates that they were the source or fountain head of the human family. Oh, with what curious and cherished interest we will draw near to them. What a pleasure it will be to look into their faces and to hear them talk. We will exclaim with ec-

stasy: Is it possible that we are permitted to gaze upon our original parents, Adam and Eve, "The mother of all living?" (Gen. 3 : 20.)

How intensely will we listen to their narrations; what curious questions will we ask about their home, clothing and diet while on earth? How gratifying it will be to hear from their lips the earliest history of mankind. With what tender pathos will they speak of Abel's cruel death. It will be a wonderful revelation and unspeakable pleasure thus to see, hear and talk with our first parents. We will experience a renewed relation to them.

Do not be surprised that upon a personal acquaintance with them we will feel a strong impulse to say, "Father Adam! Mother Eve!" The tie of kinship hidden and dormant for scores of centuries will then assert itself, and to these once earthly but now glorified parents their redeemed children will say, "My father and my mother." Then, indeed, the two extremes of

the human family will come together. Oh, what a glorious meeting that will be when the beginning and the end of the human race will meet. Since the Bible tells us that there will be recognition in heaven, what will prevent such a happy meeting between our first parents and their remotest children.

While we will be interested in what they will tell us of the long ago, it is probable that they will be just as much interested in the accounts their children will give of their lives and experiences.

What is more pleasing to aged parents than to have a reunion with their children and grandchildren. When our first parents and their redeemed children shall meet, what a family reunion that will be. There will be such a family reunion hymn sung as was never sung before.

Noah will be a centre of attraction. When a sea captain has brought a vessel safely through a tempestuous journey and moored it securely in the harbor, then many

passengers on board bestow hearty praises on him. He will be held in grateful remembrance by those who were under his protection. His name will be handed down to succeeding generations as one who piloted the ship safely through the great storm.

But who has not heard of the great deluge which God sent upon this world about four thousand years ago? It rained forty days and forty nights. The streams overflowed their banks, the valleys were inundated, and even the hills and mountains were covered with water. Every living thing perished, except Noah and those who were in the ark with him.

Noah was appointed by God as the captain of this great vessel. He superintended the building of the ark; he managed the embarkation of the animals, and the internal affairs during its voyage. How interesting it will be to gather around the old sea captain and hear from his lips the story of the flood. He will tell us of the wick-

edness of the people and the threats which God made. He will tell us of the building of the ark and the embarkation. All the animals seemed to be under a spell which made them obey. He will tell us how long they were on the deep and fathomless waters; how the waters began to assuage, and how the mountains and hills came in sight. He will tell us of the raven sent out, which did not return; then of the dove, which returned with an olive leaf. (Gen. 8 : 11.) He will tell us of the ark resting upon the mountains of Ararat (Gen. 8 : 4), and how the animals went out of the ark and scattered over the face of the new world.

He will tell us of the great devastation he saw everywhere. No story of a sea captain was ever as interesting as this one. Will not we all feel drawn toward Noah? Will not this old sea captain be a tie to bind us to one another? How often in eternity will we interview him and request him to tell the story of the flood.

In heaven the good old patriarchs will be an attraction. When on earth they walked with God, and when they died they were gathered unto their people. How pleasant it will be to meet them and hear them tell of the wonderful dealings of God with them during their earthly pilgrimage.

Is it not promised "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven?" (Matt.8 : 11.) Oh, what a social feast that will be; even in this life we feel drawn toward those good old patriarchs.

Many who were afflicted while on earth will gather around the old sainted and sanctified Job. How many will be anxious to see and talk with him; how many will express their gratitude to him for the comfort and help received from his life and example.

How many afflicted ones on earth have found comfort in reading about the trials and sufferings of this great and good man.

What Christian has not received help and comfort from Job?

The man who has sustained heavy financial losses, the bed-ridden patient, the man from whom God seemed to withdraw His presence for a time, have found in Job comfort and sustaining grace. The example of Job's resignation and patience has been a comfort and stay to many an afflicted man and woman; he has taught us to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1 : 21.)

What a lesson of faith and comfort he teaches us in the wreck of his own fortune and health. He says: "Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19 : 26.) Sores were destroying his skin, and worms would devour his body, yet he believed that in his flesh he should see God, and felt that he would be perfectly reconciled to His Providence. The sequel proved the literal fulfillment of this prophecy. Great pros-

perity followed his sore adversity, "So the Lord blessed the latter end of Job more than his beginning." (Job 42 : 12.) This prophecy of Job is considered by many as applicable to the resurrection and glorification of the body in which we shall see God; it certainly will be interesting to many to hear Job tell of his many heavy afflictions and how God delivered him out of them all.

David the Psalmist will be an attraction in heaven. How fascinating it will be to hear him tell how he slew the giant Goliath, (1 Sam. 17 : 51,) and how he cut off the skirt of Saul's robe in the cave, (1 Sam. 24 : 4.) No less interesting will be the story of warning given by Jonathan shooting an arrow, (1 Sam. 20 : 36.)

In this world his beautiful psalms filled our hearts with joy and taught our lips to praise God. He could not only touch the strings of his golden harp and pour forth sweet strains of music, but in his psalms he touched the chords of the human heart

and caused it to vibrate in joyful accents. How delighted will we be to see and hear him who gave us such helps to devotion. If the sweet singers of heaven are constituted a choir, it will not be unlikely that David will have a first place in it. As the sheep gather around the shepherd when he plays or sings his shepherd songs, so will we be drawn to this great musician when he pours forth the sweet strains from his golden harp. Will it not seem natural to be drawn to him whose spiritual psalms appealed so strongly to our hearts in this life?

The Old Testament prophets will be a centre of attraction. They foretold many future events, and predicted the coming of the Savior to the earth. They thus prepared the way for His coming; the fulfillment of their prophecies was an evidence that the Messiah had really come; their prophecies were flash lights to reveal the future. We have carefully studied their writings and seen how literally many of their writings

were fulfilled in Christ; how courageous were they in their warnings and admonitions and how positive in their predictions.

Will we not be drawn to these prophets of the Old Testament? How our souls long to see and hear these oracles of God. It will be interesting to hear them tell how they were able to look so far into the future, and see what was to be, but had not come to pass.

What student of the Bible does not at times desire to see the Prophets Isaiah, Jeremiah, Ezekiel, and Daniel, and talk with them over the wonderful fulfillments of their prophecies. "The prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1 : 21.)

These holy men will attract the redeemed to themselves as the servants of the Most High. Many of the prophecies which are dark and mysterious will then be made clear to us by the mouths of those who uttered them. Who among the redeemed

will not be drawn toward these heavenly seers?

The martys will be a centre of attraction. While on earth they suffered much persecution for the cause of Christ; Paul describes some of the early persecutions: "They were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented. They wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11 : 37–38.)

It is supposed that all the apostles suffered martyrdom except St. John. St. Stephen, the first martyr, was stoned to death, exclaiming: "Lord Jesus, receive my soul." (Acts 7 : 59.) Three were beheaded: James the Great, Matthias and Paul. Six were crucified: Philip, Andrew, Peter, Jude, Bartholomew and Simon. Luke was hanged. Matthew was slain with a halberd. James the Less, at ninety-four, had his brains dashed out with a

fuller's club. Thomas was pierced through with a spear, and St. Mark was dragged to pieces by the people of Alexandria.

During the first three hundred years of the Christian era there were ten general persecutions under Pagan emperors, and later on there were persecutions of Christians in different countries, principally by the Catholics.

During these persecutions thousands of Christians died the most cruel death for their faith, and became the strongest witnesses for the truth. Their willingness to die for their faith led others to embrace it. The blood of the martyrs became the seed of the Church; their testimony for Christ was sealed with their own blood and thus it received the highest consecration.

In their sufferings and death they glorified God and received the martyr's crown of glory. The great army of martyrs will occupy a conspicuous place in heaven. We may justly apply to them the passage in Revelation: "These are they which came

out of great tribulation and have washed their robes and made them white in the blood of the Lamb." (Rev. 7 : 14.) It will be interesting to see and hear the story of their witnessing for Christ. While our hearts have been bound to them by the strong tie of sympathy and gratitude, they were bound together by the tie of fellowship in suffering for the cause of Christ; and they will be glorified together and rewarded as the most faithful and self-sacrificing of all God's people.

How interesting it will be to see and hear the Reformers tell their experiences in struggling for a pure gospel and Church.

Every Lutheran will be anxious to see Luther and hear him tell about the great Reformation. When the Mother Church had become corrupt by the influx of Jewish rites, heathen superstitions and human inventions, Luther and other men rose up to reform it. The part that Luther took in the great Reformation of the Church is familiar to every reader of history.

It will be interesting to hear him tell about the ninety-five theses which he published and which were designed to expose the fallacies of the old Mother Church, and to advocate pure gospel doctrine. It will be interesting to hear him tell of the casting of the Canon laws and the bull of excommunication into the fire, and of his going to Worms to answer the charges preferred against him by the Catholic Church. With what courage and ability did he answer those charges.

What a host of Lutherans will gather around Father Luther, and what a delight it will be to look upon the face of one who was the founder of their Church on earth; and no less gratifying will it be to Luther to see the many who on earth honored his name and served the Divine Master under his leadership.

All members of the Reformed Church will be pleased to see Ulric Zwingli, the recognized founder of their Church on earth. He was considered a highly intel-

lectual and cultured man; a profound scholar and a fine theologian. It will be interesting to hear him tell about his preaching the gospel in its purity; his reply to the Pope's nuncio, how he won the council over to the Reformation, and how he died in the defense of a pure gospel on the battlefield of Cappel. Every member of the Reformed Church will be pleased to see Olevianus and Ursinus, the authors of their symbol of faith, the Heidelberg Catechism, which they studied when children and which taught them what their true comfort in life and death was.

Members of the Presbyterian Church will naturally be drawn to John Calvin. He had a fine intellectual and logical mind. No other, perhaps, could have formulated and defined so clearly the great doctrines of fore-ordination, election and predestination as he did. These doctrines have been a tower of strength to that people. Although they seem somewhat modified and modernized in the minds of many

of the laity and clergy, they have their mission and are a bond of union to that branch of the Church.

If Presbyterianism and Calvinism are now much emphasized by members of that Church, then certainly the great reformer and systematizer of Christian doctrine will be a centre of attraction. I can almost see the Presbyterians approaching Calvin and taking him by the hand and say, "Well, John Calvin, we are glad to see you face to face. We knew you were inspired by God; we knew you were right, too, but we did not understand some of your great doctrines. We knew that we were predestined to salvation and ordained to life everlasting. Here we are in the glorified Church above, as you said we would be. Give God the glory."

Every Methodist will want to see and talk with John Wesley, the founder of their Church. It would take ages for every Methodist that shall reach heaven to have a personal interview with this great and good man.

How interesting it will be to hear how he was rescued from the burning house when a child, and then when all was destroyed by fire, his father with the family knelt down and fervently thanked God that the life of little John was spared; but his life was not only spared to his parents, but to the great family of Methodists. Where would the Methodist Episcopal Church be to-day if John had not been rescued from the flames? It will be interesting to hear him tell of his preaching, repentance and conversion; the necessity of a change of heart and the importance of living a life of prayer and practical holiness. How delighted he will be to see the great host of redeemed and glorified Methodists. What a rally of Methodists there will be in heaven. How heaven will ring with their chorus of "Glory! Glory! Glory!"

It is true there will be no sect or denomination in heaven; but on earth these men took a prominent part in certain great movements which helped to shape our

lives and destinies. We shall sit down at the celestial feast with the Patriarchs, Prophets, Church Fathers, Martyrs and Reformers.

What a privilege to meet the great and grand of all ages, and to live together in glory; to hear from their own lips the story of their trials and troubles. The heart of Socrates bounded with joy at the thought of meeting Orpheus, Homer, Hesiod and others. Shall we not rejoice at meeting Abraham, Isaac, Jacob, Moses, David, Paul, Polycarp, Cyprian, Augustine and others?

The great host of Baptists will be pleased to see John the Baptist. While on earth they did not agree with many other Christians in the mode of baptism, but they did agree with other Christians that in true Christian baptism there should be the exercise of true faith, and the application of water in the name of the Father, Son and Holy Ghost; that a properly authorized person, as a minister of the gospel,

should administer the baptism to the candidate, but they insisted that the mode of applying the water should be by immersion. It was a happy compromise between the Pedo-Baptists and the Baptists; the immersionist and the effusionist to agree to disagree on the mode of administering this sacrament. They all, however, agreed upon the importance of the baptism by the Holy Ghost.

As all Christians do not agree as to the mode of baptism, it certainly will be interesting in heaven to consult John the Baptist. How interesting it will be to hear him tell of the baptism of Jesus in the River Jordan. He will then settle the great question as to whether it was by immersion or effusion. Then, too, we may have the opportunity of asking Philip how he baptized the Eunuch when they went down into the water together; whether it was by immersion or by effusion.

Celestial light will be thrown upon several analagous passages of Scripture, as:

"We are buried with him by baptism into death." (Rom. 6: 4.) Does it mean that in baptism we are buried in water, or that our Adamic sinful nature is dead and buried, and that we rise to a new and better life—a Christian life? "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." (Rom. 6: 6.)

Does this mean that we are literally crucified on the cross with Him, or does it mean that the Adamic nature is being crucified, put to death, so that the body of sin may be destroyed? The question concerning the true mode of baptism will then be settled, and there will be no more controversies on this issue by Christians. The barrier to a free communion of saints will then be removed, and there will be "One Lord, one faith, and one baptism." (Eph. 4: 5.)

CHAPTER XIII.

Christ the Great Center of Attraction.

But the greatest attraction in heaven will be Christ. As the natural sun is the center of the solar system, so Christ will be the center of attraction in heaven.

During a period of four thousand years God was preparing the world for His coming, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons." (Gal. 4:4–5.)

His advent to earth was attended with great phenomena. The wise men of the East and the Shepherds paid Him homage. He was God manifested in the flesh, "The express image of His person." (Heb. 1:3.) He shed His blood for us, for without shedding of blood is no remission. He gave His life a ransom for many. He was the

desire of all nations and the Savior of mankind. How precious is He to the heart of every believer. His name is above every other name.

In heaven He is all glorious. "And the city hath no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21 : 23.) Oh, what a joy it will be to God's redeemed millions to look upon the face of the glorified Savior. Truly, "In thy presence is fullness of joy; at thy right hand are pleasures forevermore." (Ps. 16 : 11.)

It was a pleasure to the multitude to approach Him as He sat on the mountain and taught, or to gather at the seashore and listen to Him as He taught from a boat, but how much more glorious it will be to approach His great White Throne and hear from His lips the account of His sojourn on earth in the interest of fallen humanity.

As Mary sat at His feet and eagerly drank in the words of the Master, so we will in heaven sit at His feet and hear the

story of man's redemption. How interesting it will be to hear Him tell of His parents' flight into Egypt; His visit to the temple at the age of twelve years, where He had an interview with the learned doctors; to hear Him tell of His work at the carpenter's trade; of His miracles and parables; to hear Him tell about His death, resurrection, ascension and glorification; to hear Him tell of the Father's house in which there are many mansions, and of His preparing a place for us.

Oh, thou holy Christ, eternity will be too short to tell the whole story of redemption! Oh, my soul, what a delight it will be to behold Him and there see Him face to face!

No wonder Paul would rather be absent from the body and present with the Lord. He was by inspiration caught up into the third heaven, (2 Cor. 12 : 2.) In contemplation of what God has in reserve for His people, we may justly quote Paul, as he also quoted Isaiah, " Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2 : 9.) As this may be experienced by the believer in this life, what must the presence of Christ be in heaven?

It is said concerning Him that "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. And I if I be lifted up, will draw all men unto me." That is being literally fulfilled in our day. In Christ alone can our race, long divided and estranged by sin, be brought together. His look, His words and His wounds will draw them to Him.

In heaven He will be lifted up in His glory, on His great White Throne. And the redeemed and sanctified, and glorified, with the Cherubim and Seraphim, will be drawn unto Him. Then heaven will echo with the hymn:

"All hail the power of Jesus' name!
Let Angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all."

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